



THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, JULY 19, 1901. A. K. 61.

NUMBER 35.



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Issued every Friday.
\$1.00 per year, in advance.

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Published under the Auspices of KORESH, the Founder of the Koreshan System,
. and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

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Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

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Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the written expression of the divine Mind, is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and general Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life but of life itself. It has not only a scientific theory of communism, but a practically communistic in the relations and affairs of its own people. In this corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. It demonstrates the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism—the unity of church and state; such is the Kingdom of God in earth. The Koreshan Government is the unity of empire and the republic, involving principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic and humanity will constitute a unit when every class is emplaced at rest in the spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xv. No. 35.

CHICAGO, ILL., JULY 19, 1901. A. K. 61.

Whole No. 450

The Coming of the Shepherd from Joseph.

An Important Prophecy Ignored by Christendom; the Messiah of this Age must Come Through a Line Distinct From Judah; Mistakes of Anglo-Israelites Concerning the Lost Ten Tribes.

ONE OF THE MOST pronounced doctrines of the Christian system, is that of the coming again of the Lord at the end of the world. The end of the world is supposed to mean the time in the indefinite future when the world is destroyed. This, however, is not intended by the writers of the New Testament; the end of the world is the end of the age or dispensation, a period marked definitely by astronomical signs—as indicated by the Scriptures. It is not generally known in the Christian church that the Bible predicts the Shepherd, the Stone of Israel, to come through the posterity of Joseph. This ignorance may be largely due to the fact that Christianity has very generally fallen into the error that the Old Testament has all been fulfilled; therefore we have little if anything to do with it, and that it has but little bearing on our present life. In the blessing which Jacob pronounced upon Joseph, he expressly declared that "from thence is the Shepherd, the Stone of Israel." A statement of this kind, however, has but little influence upon a mind prejudiced in favor of any particular theory regarding the subject in question.

Jacob's blessing upon Judah is regarded as a very important one, principally because it has had an undeniable fulfilment, and it is a strong point in theological discussions. The blessing upon Joseph seems to conflict with other portions of the Scriptures; it unquestionably conflicts with the common orthodox interpretation of the Bible regarding the coming again of the Lord. We desire to emphasize the statement that Jacob did pronounce a specific blessing upon his most beloved son, and that in this blessing he declared that the Shepherd, the Stone of Israel, would come of

Joseph's posterity. We wish it to be distinctly understood that the coming of the Shepherd through this line is not only a distinctively defined channel, but refers to a distinctive Shepherd. In one sense, this Shepherd is a distinct Shepherd from the Christ who came from Judah, but in another sense he is the same. During the course of this article we will show in what way they are not, and in what way they are the same.

We reiterate the declaration that the Messiah of this age comes through the line of Joseph's posterity. We make this statement positively from the authority vested in us, and under the light of divine illumination. The coming of the Messiah is through Joseph, and specifically through the line of his younger son, Ephraim. If the prophecy which Jacob pronounced upon Joseph is not to be fulfilled, we ask the theologians of the orthodox school to give us some cogent reason for its nonfulfilment. If Jacob did not mean that "from thence (Joseph) is the Shepherd, the Stone of Israel," will some doctor of divinity please tell us what he did mean?

Germanic Family not Israel.

The blessing of Jacob upon his younger son declares that the seed of Ephraim shall become the fulness of the Gentiles. This declaration is fatal to the theories of the Anglo-Israelites. The Anglo-Israelites contend that the Germanic family embraces the lost ten tribes, and that the Anglo-Saxon is the representative Israel. It is contended that the Jews scattered throughout the world constitute Judah, and that the Anglo-Saxon is the House of Israel or the House of Ephraim. On the contrary, Ephraim has become Gentile; the ten tribes are no longer the tribes of Israel. We will attempt to

make it plain that the Germanic race, according to the Scriptures, cannot be the lost tribes of Israel. The identification of an Israelite was by the prescribed sign of circumcision. If the Scriptures provide any other sign of a natural Israelite, we wait for the Scriptural proof. The ten tribes lost their identity as the children of Israel, because they renounced the ceremonial of circumcision. "Every man child that is not circumcised on the eighth day shall be cut off from his people." The lost ten tribes ceased to perform this ritual. The consequence was the obliteration of their identity as Israelites. Now the one great and pronounced fact of prophecy and history is, that they were to be and are lost. The question of how they were lost is of the utmost importance to the Biblical student, and especially to the one who is looking for the coming of the Lord now, at the end of the age, when the predictions of his coming are to be fulfilled.

The ten tribes were carried away into Media by the kings of Assyria. The tribes carried away included the two tribes of Joseph. When we take into consideration the fact of the blessing of Jacob upon Ephraim, "that his seed should become the fulness of the Gentiles," this blessing assumes a degree of importance not usually attributed to it. To fully comprehend the importance of this prophetic prediction, we must consult the original Hebrew—for the translation is defective in the common versions, as if intended to render this mystery of the Gentiles doubly mysterious. In King James' Version, *melo hagoyim* is rendered a multitude of nations, while the text will not admit of such rendering. *Melo* is fulness, and *hagoyim* is the Gentiles—not nations in the sense in which the term is generally employed. Jacob literally declared that the seed of Ephraim should become the fulness of the Gentiles.

Opportunity Lost to the Jews.

Our contention with the Anglo-Israelites is that the ten tribes do not exist today in the flesh, but that they do exist with the House of Judah in the spiritual world as the New Jerusalem. The twelve tribes are gathered from all nations, and the New Jerusalem is established, ready to descend as was predicted and as John saw her coming down from God out of heaven, prepared as a bride adorned for her husband. The materialistic Adventist or the materialistic Anglo-Israelite cannot discriminate between the gathering into the spiritual heavens of all Israel from the nations into which they have been scattered, and the gathering of Israel as a natural people from the nations where the House of Judah has been scattered. The House of Judah rejected the Messiah when he came, and for this reason did not receive the baptism of the Holy Spirit. For this reason the Christ was not planted in their hearts, and for this reason they cannot become the firstfruits of the resurrection.

It is the height of absurdity for any set of Christians to imagine that the Jews—the House of Judah that refused to acknowledge the Lord when he came, who have no use for Jesus, and who disbelieve in him—will return to Jerusalem for the sake of being at Jerusalem when he returns. The Jews may, many of them, return to Jerusalem. If thousands or tens of thousands of the Jews who deny the Christ, return to the old Jerusalem, they will do so on the supposition that they will be literally restored as to their ancient glory as a material kingdom. The Jews are not going back to Jerusalem to meet the Lord. If they should see Him coming down from the physical sky they would not be convinced that it was the Lord. If some leading Jew can make it possible for the House of Judah, now scattered throughout the world, to return to their land of promise, such a man could easily be regarded as the fulfilment of their hopes as a material and natural restorer, and they might be induced to accept such a man as their promised king, should he aspire to the recognition.

How and Where Ten Tribes Were Lost.

The Germanic family is the product of the intermarriage of the ten tribes with the Medians, Persians, and Assyrians. The ten tribes were taken away into Media and were lost there. The reason of their loss was that they had broken down the hedge which had separated them from all other peoples; this hedge was circumcision. When this obstacle was removed, there was no religious conviction standing in the way of their intermarrying with other nations. The result was that they intermarried with the Medians, Persians, and Assyrians, and thus fulfilled the predictions that had been made concerning them. The ten tribes intermarried with the Gentiles, and thus lost their identity as Israelites. It had been predicted that they would do this very thing, and the Scriptures would not have been fulfilled without just such an obliteration of the House of Ephraim.

The ten tribes lost their identity because they intermarried with these three nations. The ten tribes were the little leaven, and the three nations by which they were absorbed constituted the three measures of meal into which the little leaven was placed. The woman who took the leaven was a type of the Egyptian and Midianite women who were absorbed by marriage into the tribes of Joseph. It was this absorption of women that so filled the tribes and influenced their action as to render it possible for Jeroboam to institute his rebellion, and to separate the ten tribes from the tribe of Judah.

Let us state again emphatically, that the Anglo-Saxon is not Israel. There cannot be found one evidence of such a solution of the destiny of Israel. The Anglo-Saxon is the product of Israel's intermarriage with the three peoples of Ephraim's absorption. Ephraim in the Anglo-Saxon has a destiny. The principal factors of

that destiny are the development of the Messiah of this age, the development of the Sons of God, and the establishment of the kingdom of righteousness. It is the destiny of Ephraim, as the Anglo-Saxon race, to fulfil the marvelous prediction of Jacob, who was under the influence of the prescience of divine wisdom. He knew that Ephraim was to be the channel through which the Messiah was to come; he knew that from Joseph would come the Shepherd, the Stone of Israel.

Judah Restored in the Christ and His Church.

The life of Judah was restored in the Christ and his little church at Jerusalem. This church was the all of the House of Judah; those who rejected the Lord did not constitute any part of that House. Judah was saved when the Christ and his church were separated from the material and infidel Jew. The main reason why the Jews are not to fulfil the prediction concerning the House of Judah, is because they no longer constituted Judah after their life had been taken out of them through the manifestation of the Lord and his church. The Anglo-Saxon constitutes the land of Palestine, of which the old land of Palestine was a figure. This can only be understood through a deeper knowledge of ethnic principles than we find to obtain with the ordinary theologian.

The human mind is usually very superficial in its analysis and synthesis. It is in the habit of thinking of the land, and not the people, as the real country. For instance; Egypt, to the ordinary mind, means the country in which the Egyptians dwell. The people were not named for the country, but the country was named for the people. Metsraim or Mizraim was Mr. Egypt, who gave his name to the country in which he settled. In Hebrew, the Egyptians were Mizraimi. Egypt, then, was the people, not the land, in the sense in which the term is ordinarily employed. Palestine was named from Philistia—from the people, and not from the country. When God showed to Abraham the country that he was to possess as an everlasting inheritance, he meant something more than the physical ground of that country occupied by the Philistines. He meant that he would give them the Gentiles as the ground in which he would finally dwell. This promise was more specifically stated in the declaration to David: "I shall give thee the heathen [Gentile] for thine inheritance, and the uttermost parts of the earth for thy possession."

The Lord Inherits the Gentiles.

It was first in the purpose of God to constitute David the Christ, which he became in the personal reincarnation as the Christ of God. The Lord was David reincarnated and perfected. David had to become the Christ in order to make it possible for the Lord to fulfil the prediction: "I shall give thee the heathen for thine

inheritance;" that is, I will give thee the Gentile for thine inheritance. This was to be accomplished in the following manner: The Lord Christ was to come as he did nineteen hundred years ago. Then came Joseph's posterity as the Gentiles; that is, the Gentile people to whom the Christ should come after his rejection by the Jews. He was to inhere *in the Gentiles*, not in their country, as ordinarily accepted. "I shall give thee the heathen [Gentiles] for thine inheritance." This means literally just what it says. I do not give you a heathen country, but I will give you the heathen themselves for an inheritance. It is the province of Koreshan Science to define the law and the process by which this is accomplished.

How can David (the Lord) inhere in the Gentiles? It is not a hard problem when we strike the key-note of interpretation. The Lord said: "I am the bread which came down from heaven; * * * if any man eat of this bread he shall live forever. * * * Whoso eateth my flesh, and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." The fact that the Lord's flesh and blood were to be appropriated, cannot be denied by any Biblical student. If any man pretends to deny it, he attempts to deny the plain statement of the Lord himself. The Lord came down from the spiritual heavens to be eaten—so he expressly declares. Where is the doctor of divinity, or theologian, who will deny it? But it is denied, because the Christian world has not the science of its interpretation.

The Christ Descends into Joseph's Posterity.

The Lord was eaten by his church in the beginning of the Christian dispensation. Let us now examine the science of this appropriation. How did the Disciples of the Lord eat his flesh and drink his blood? The flesh as flesh could profit nothing. His flesh was first converted to spirit. This science can only be comprehended through a knowledge of the alchemic law—the law of transmutation. This is the law of the cross. Jesus was crucified on the two sticks of wood, as a type of his crucifixion in the human race. His crucifixion in the race was the real crucifixion, which was accomplished by the dematerialization of His body. His body dissolved in the presence of his Disciples, and was converted to Holy Spirit. The Holy Ghost was nothing less than His own substance, his body converted to the divine proceeding; that is, to the seminal essence of Deity. Jesus said: "I am come to send fire on the earth; and what will I, if it be already kindled?" It began with the electro-magnetic combustion of His person in an intense vibration, through which he burned himself into the individual and eternal throne of his Father's consciousness, and by which he radiated the essence of his revivifying life into the Disciples of his following.

The Flaming Sword.

The appropriation of the Holy Spirit was the fulfilment of the declaration of the Lord that his Disciples should eat (absorb) him. It was by this process that the Lord began his descent into the hells of the sinful world which he came to save, and by which he will raise it up at the last day; that is, at the end of the age. It is by this process that the real crucifixion is accomplished; it is thus that the Lord begins the work of his final inheritance of the Gentiles. The Lord descended into the posterity of Joseph, and he will arise with and from that posterity. The Lord will never come down from any physical heaven, but he will come down from the literal heavens of the interiors of the human race.

The central law of Messianic manifestation is that of polarity. The Messiah can only be manifest through the polarization of mental forces, and these must be of a specific character. The Messiah is the head or pole of all the mentality directed toward him from those who are capable of understanding the science of his presence and his baptism. Those only who were baptized at the beginning of the age will become the firstfruits of the resurrection now at the end of the age. The recognition of the Messiah as he appears, is the first step toward the comprehension of the Decalogue and obedience thereto.

Koreshan Science includes the scientific exposition of the ten commandments. The Decalogue embraces the science of immortal life. By the implantation of the Lord Jesus into the soul of man, it is made possible to comprehend the law of God. The Lord Christ entered the race and began the process of regeneration, by which is meant re-production. In descending into the church He took upon himself the sins of the world. At the end of the age He is born in sin and shapen in iniquity; he will then overcome his sins, and in overcoming will receive the promises made through the Revelator, among which is the promise declaring that "to him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." This white stone is the Stone of Israel promised to come of the posterity of Joseph.

Messiah Comes Through Ephraim's Lineage.

At the end of the age God raises up a man from the lineage of Ephraim, to stand as an ensign of the people. This is the Sign that has been promised. "When shall these things be? and what shall be the sign of thy coming? * * * Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." The first thing is the Sign, which is Elijah the prophet. It is declared that before the great and dreadful day of the Lord, Elijah the prophet will appear. "Behold, I

will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." There can be no doubt of the character of the Sign which is to indicate the presence of the day of the Lord. Elijah is the Sign promised. Of this there can be no doubt, but who is this Sign? "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." Jesus was the root and the offspring of David, not the root of Jesse. "In that day." In what day? The answer is, when "the Lord shall set his hand again the second time to recover the remnant of his people."

That the Messiah will come in any other way than that prescribed in prophecy and indicated in the principles and processes of law, is so utterly absurd that it seems astonishing that any class of men could be found to entertain such a proposition. The Son of man comes again as the Son of man. His name and parentage are both defined, and also the character of his work. The Lord was the High Priest after the order of Melchizedek; the Elijah of this age is the high priest of the order of Levi, which means of conjunction, because his function is to conjoin God and man.

The recognition of the Sign is the first step in those activities which are to culminate in the production of the Sons of God. The true Sign will teach the true doctrine of immortality. Elijah is just what the name implies—God the Lord. He does not come to usher into the presence of the race another Son of God, as did John the Baptist, who came in the spirit and power of Elijah to declare the Messiah, but the Elijah of this age is the Messiah who comes to announce the coming of the Sons of God. He is God the Lord, through whose office the Sons of God are made manifest.

Recognition of the Messiah Necessary.

In the recognition of the Messianic presence it becomes possible to keep the first commandment, because then the world has the visible objective presence of the personality to observe, and the truths of ultimate science—the knowledge of universal things, are concentrated in the objective personality who presents the truth. The commandment, "Thou shalt have no other gods before me," can then be understood and observed. The recognition of an objective teacher, together with the consciousness of the fact that until after the baptism there is no God within, is a conception diametrically opposed to the teachings of "christian science," "mental science," and other spurious doctrines which maintain that God is in all men, and that all man has to do is to be cognizant of the fact. God is only in the generation of the righteous. At the end of the age he is first in Elijah the prophet, after which he is in all men who receive the baptism. The baptism will be the result of the dematerialization of the Messiah, and the

communication of the electro-magnetic fire to all who are to become the Sons of God.

There are certain factors of science which combine to render it possible for the Messiah to baptize the world; he must become the head or pole of mental and psychic force. He himself must so overcome as to exalt his thoughts according to exact knowledge, and to define the character of the transition through which he has to pass in his entrance into the central consciousness—the anthropostic astral nucleus of being. God is central, individual, focal, and polaric. The forces of creative power radiate from this Center into all the realms of universal activity. The character of this Center must be known and his location absolutely determined, before the thoughts can be directed to and in the central fire.

The central doctrine of life is in the law of the conservation of the sex potencies. The potencies of sex force, both male and female, will not only be conserved but utilized for regenerative possibility. It must first be known that mental energy is actual substance, as much so as matter itself. Spirit and matter are two distinct and correlate substances, neither of which could exist without the other. Mental energy or spirit is generated in the brain cells, and the germs and sperms of reproduction are the product of their materialization from the energies of mentality. In the exaltation of the mind, the lifting of the mind above the things of sensuality, the sex potencies are conserved. But the mere conservation of the sex forces is not enough; after they are held in reserve they are to be polarized—for only in polarization is there power. This polarization is the result of the recognition of the Prophet and his mission. One of the factors of theocrasis is the volume of power flowing into the prophetic Center from the conserved energy of mental purification. The great abundance of mental force from the feminine mentality of the thousands who will accept the Word, becomes especially potential because, in the exaltation of the feminine mind, mental traction is made upon the very substance of periodical elimination, and this is transmuted to psychic essence which becomes a volume of influx toward and into the polar Center, to feed the flame of illumination and final transformation. Pneumic potency proceeds from the conservation of the masculine mentality, while the psyche or soul potency proceeds from feminine conservation. It is from the psyche that the new form is to be produced; the Sons of God will be an actual new creation. They will arise from the *debris* of the conflagration which the theocrasis institutes.

Identity of the Shepherd of this Age.

We have promised to show how the Shepherd of this age is a new personality, and how at the same time he is the same being as the Shepherd from Judah. The Lord descended into the race through the operation of the Spirit. The Holy Ghost was the Lord himself in his descending degree. When the Lord descended, he went into the posterity of Joseph. The spiritual entities of that descending life are gathered again through the progress of the dispensation, until they are all aggregated in a new personality, called the new Name. "I will write upon him my new Name." This new Name is the new personality in which the Lord is again manifest at the end of the age. This new personality aggregates around the astral nucleus into which the Lord ascended when, in his theocrasis, he both ascended and descended.

When the Lord ascended he entered into the astral nucleus, the throne and individuality of the central consciousness. This was and is the throne of God. Here the Lord sits down with the Father, for he becomes the one and only God. When the Son of man is manifest at the end of the age he enters into the same throne, becoming the same God. It is by this process that the eternal Deity rejuvenates his being and perpetuates his eternal youth. The central and individual Godhead radiates and projects his life into the world and generates a Son, and when that Son is perfected he is absorbed into the central consciousness, and by conjunctive unity becomes the Godhead. This law of conjunctive unity is the most difficult of all laws to be understood; in fact, it cannot be entirely comprehended except by the one having experienced the conjunction. It is for this reason that a man can be raised up from among men, and be made to clothe the central love and wisdom of the universe. Such a one becomes the personality of the central Ego of universal being.

It is often asked, "Is God personal?" God is personal when he is manifest as the Son of man. God is only personal when he is clothed upon with his *persona*, mask; that is, the human with which the invisible God is clothed, and in which he is externally and visibly manifest. God cannot be seen, but the Son of God with which the Godhead is clothed, is visible and can be seen. The external and visible Son is the Jehovah. This is the Lord. God the Lord is the Lord Jesus the Christ. The Eloah is God and is invisible, but the Jehovah is the Lord and is visible. The Jehovah is the covering of the Eloah; the two, the invisible and the visible, constitute the one Lord God. Such a one was the Lord Jesus. At the end of the age He will not be the Lord God, but God the Lord. The Lord was born immaculate. The Elijah will be born in sin. He will overcome his sins and demonstrate the possibility of overcoming, and through him the thousands who believe in him, though in their sins, will be purified and made white in the purifying fire which he brings.

The Social Orders of Koreshanity.

The Courts of the Society Arch-Triumphant and Advice Concerning Admission; an Appeal for United Effort in Support of Koreshan Propaganda.

BERTHALDINE, MATRONA.

“WHAT TO DO” and how to do it, are phrases indicating queries with which every mind investigating Koreshanity and sizing himself up by its standards has to deal. The Koreshan System of social orders is so all-comprehensive, and furnishes such a marvelous science of what constitutes legitimate social liberties, restraints, and adjustments, that the student of it necessarily feels that if there is a social sphere in the universe in which he may find legitimate satisfaction (and there certainly is) according to his degree of development, Koreshan Science should enable him to find it. Koreshanity offers every intelligence in the universe a guide to the ultimate of its destiny—its origin, the throne of the Almighty. It may require æons of æons for it to reach that throne, but there will be found its origin and destiny.

To the man who hungers and thirsts for the righteousness of the law as it has been revealed by Jehovah, the firstfruit of perfect obedience to it now known to men, Koreshanity says the kingdom of God has come nigh unto you; “Enter ye in at the strait gate”—the gate of confession, and obedience to the science of the law, a science illuminating the pathway of the justified. How shall we begin, it is asked by some, to investigate wisely, and to systematically seek to enter into this new and divine order promised by Koreshanity? Begin first and best of all ways, with the teachable spirit of a true child of progress, willing to try to do the right thing to the extent of present known ability.

Koreshanity has named the first and outermost Court of its social orders, denominated, in their unity, the Society Arch-Triumphant, the Court of Investigation. This Court is the initiatory sphere of Koreshan relationships. It is open to all people who, having heard or read enough of Koreshanity to impulse them with sympathy with its purposes and their representatives, to make them desire to learn more about the System, and to coöperate in any line of its practical efforts for which they feel ripe. Friends desiring admission to this Court of the Koreshan Society are cordially invited to apply to the Secretary, Mrs. V. H. Andrews, 6310 Harvard Ave., for cards of admission and formal directions. Members of this Court are advised to become subscribers for the Koreshan weekly educator, *THE FLAMING SWORD*, and the scientific publications consisting of books and tracts issued by The Guiding Star Publishing House.

An annual fee of \$2.00 is requested from members of the outer courts of the Society, that they may thus lend a hand in sustaining the propaganda work of its Guiding Star Assembly, the primary nucleus of the Koreshan System, representing the triunity of its State, Church, and College. Members of six months standing, in the Investigative Court of the Society, having

been the subjects of the Society's legitimate investigations, are proper applicants for a probationary membership in the Koreshan Homes or Ecclesias. As investigators, members of the outer Court of the Society are entitled to all its public social benefits, also to the regular correspondence of its secretaries, and to official visitations, if desired and properly arranged for.

Investigators seeking a knowledge of the truth that they may apply it to life for the attainment of righteousness, will naturally, if principled in the love of the truth they contemplate, desire to do all in their power to enable others to know the truth; and while they may not be sufficiently mature in the science of it to properly expound it, nor even possess the ability to effectively present it, they can, by contributing the rewards of the labor of their brains or hands, enable the Guiding Star Assembly of the System to carry on its most important work of propaganda much more efficiently.

At the present time thousands of people are daily passing the Koreshan headquarters at the Pan-American Exposition, to whom thousands of Koreshan tracts and circulars might profitably be given. The present opportunities for this kind of seed-sowing are magnificent in the eyes of all lovers of Koreshan Science. These thousands of tracts and circulars, however, must be printed on thousands of sheets of paper, which require to be bought and issued as printed matter from a publishing house the workers in which, members of the Guiding Star Assembly, must be healthfully maintained by loving sympathizers and co-workers.

God's time is *now* for the duty of the hour. It is therefore the duty of every man, woman, and child who regards Koreshan Universology as the science of absolute truth and the scientific basis of a new and divine social order, to aid in publishing it to the world. We would therefore arouse the many investigators of Koreshanity to become at once members of the Investigative Court of the Society Arch-Triumphant, to subscribe for all our publications, and thus help support our various propaganda efforts. We take no collections at our public meetings, desiring all who come to feel unembarrassed, in their hearing of the truth, by any personal demands upon them.

As coöperative members of the Guiding Star Assembly, we abstain from all enervating luxuries, and often deny ourselves what are called the legitimate common comforts of life that the knowledge of the truth may spread more rapidly. To the extent of our ability, we secure patronage for such home industries as we can consistently maintain in connection with the increasing demands of our propaganda. A number of our sisterhood manufacture a fine wool shawl, which they have recently sought to render more attractive by some

slight changes, and have named the Pan-American shawl. For this industry we solicit a more generous patronage. A number of the brotherhood engage in gardening to aid in our sustenance, and others in job printing, to secure the necessities of life. There are, however, brothers and sisters necessarily engaged in these services whom we would gladly see at leisure to help in the publication and circulation of our free literature, and in heralding, as Apostles, the blessedness of the coming new social order, founded on the Rock elected by Jehovah.

It remains for the members of the outer courts of our Society to send in their tithes to the treasury of our storehouse, that the means may not be lacking with

which to enter open doors of opportunity, such as our booth at the Pan-American Exposition, and our street work in Chicago now afford. In the Scriptures, men are exhorted to come up to the help of the Lord—the Messenger of truth—against the mighty. The treasures of the Almighty—the mentalities of truth—are hidden in, and are to be distributed by earthen vessels.

Koreshanity defines the boundaries of the Almighty's universe, reveals His personality when manifest, and polarizes in him all progressive human spheres of generating energies, to the end that all men may know the Lord, from the least to the greatest, and become co-laborers with him in the establishment of his kingdom of righteousness in the earth, the outermost boundary of his lawful dominion.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THE PRINCIPLE that pervades the universe is equity not equality. All the great fundamental laws of being conspire to this end. It is inevitable that certain men should rank above their fellows in character and intellect, just as it is inevitable that there should be stars of different magnitude in the heavens. The relationship between the stars is not a competitive one, however, for dissimilarity does not imply competition. Each one of the heavenly bodies has its own orbit and its own function, which all the caviling in the world is impotent to change. The Koreshan System is not advocating an equal division of property nor the obliteration of inherent distinctions, because it is a rational system founded in order and justice, finding in the solar, lunar, and planetary systems a perfect type of divine government. It does oppose any social system that cloaks itself under the name of democracy while it is in reality an imperialism of wealth. All distinctions founded upon wealth and poverty are false. It is as great a mistake to suppose that the possession of a certain amount of material good alone argues selfishness, as it would be to imagine that every poor man is a saint. Given the natural distinctions of character and intellect, let society render to every man according to his deeds—not an iota too much nor too little. If the vows of poverty constituted saintship, then the members of certain religious orders would be great in the kingdom of heaven. Society is now chaotic, but when the new order is instituted and justice reigns, every man will receive his quota. A careful distinction must be drawn between the casuistry by which the church excuses itself for complicity with the competitive system, and the principles of righteousness destined to control the world when the divine Imperialism is manifest. In the latter, inherent quality determines position. Material good follows in orderly sequence. He who has overcome the world, put death under his feet, brought life and immortality to light, will inherit *all things*. This refers to material as well as to spiritual good. Let the multi-millionaires prove their claims. In the consideration of this question, the epoch of the world's progression must figure. Jesus was poor and his Disciples were poor, when they began to wait upon his ministry. He said that his kingdom was not of this world or age, meaning that it was not to come in the natural earth before the close of the Christian dispensation; but all Scripture points to a time when he is to come in the fulness of power and wisdom, to reign in the outermost degree.

Then he will not be poor, for the silver and gold and the cattle on a thousand hills—both the literal goods and their correspondents—will belong to the Holy Empire.

The Teachers' convention at Detroit has been discussing some practical questions. The report of the committee of fifteen appointed in 1898 to confer in regard to a national university was unfavorable to the plan. It is creditable to the educators in session to say that a strong contingent rose in protest against the committee's action; it also impugned the motives of the chairman, President Harper, of the Chicago University. He represents the educational system which has grown out of competition and depends upon hush money paid by the multi-millionaires to conscience. The modern scheme of culture is unjust and iniquitous; no adjective is too harsh to characterize the manner in which the poor man of intellectual capacity is humiliated and thwarted in his aims. He is admitted on sufferance as a pensioner, where he should be honored as a nobleman and received financially on an equal footing. All educational institutions should be supported by the state. "Right is right since God is God, and right the day must win." All monetary distinctions must be obliterated in the matter of instruction. In reply to insinuations concerning the motives of the committee, it was alleged according to press reports, that we have two domains in this country—those of government and liberty; that we have developed our universities and schools through the domain of liberty, just as well as we could through the domain of government. Whatsoever the speaker's intent, his words convey one appalling truth—the divorce between liberty and government is complete. The liberty of competition through which the great universities have been founded and endowed, rests upon the aphorism of brute force—might makes right. It is the liberty taken by the strong to oppress the weak, to coerce the timid, to wrong the poor. The money which is going into the free colleges and libraries and charitable institutions, donated by capitalists all over the world is the price of blood. It comes out of an inhuman commercialism and it goes back to sustain that system. Professors of political economy train up the youth of the country in the precepts of competition. No ethical code prejudicial to the interests of the rich is allowed to be taught in these hotbeds of plutocracy. President Harper boasts that his University will yet reach an endowment

of \$50,000,000. All this money was produced by the wage workers of America, yet what opportunities of culture does it offer to their children?

There is a glimmer of light through the dense clouds which hang over the astronomical camp, and a faint breeze is stirring in the heavy air fetid so long with Copernican exhalations. The suggestion is made—very tentatively it is true, and laden with sulphurous vapors of doubt—that the universe *may not be infinite*. The limits of the stellar universe is a subject that has been recently discussed by a writer who says that many things may exist of which we can have no clear conception; as for example, a fourth dimension to matter or a boundary to the universe. From the Koreshan view-point, nothing can exist which may not be definitely conceived by the rational mind. Both the subjects in question have been clearly set forth in our literature. The fourth dimension of matter has been shown to be the point of convertibility, where it ceases to be matter and is transformed to energy by alchemical change. It has also been shown that the universe must have bounds, because everything that has form has limitation. While the agitation of this question is in itself a mark of some progress among astronomers, the writer continues his argument as follows: "The surface of a sphere has no end, and yet is finite in dimensions; and if a being be conceived as moving in the surface of the sphere, it is clear that he would find no end, and yet he might start from a place and return to it by circumnavigating his universe. The space returns to itself. In like manner, though we cannot conceive of an end to our tri-dimensional universe, and it may have no end so far as we are concerned, it may in reality be finite, and return to itself by some process to the human mind forever unknowable." The agnostic confusion of thought which results from reasoning founded upon hypothesis is apparent when placed in juxtaposition with the orderly methods by which the Cellular Cosmogony has been demonstrated.

The confessions of astronomy are frank and it would seem humiliating in view of the perfection of its instruments of research. Among the leading articles of the month, the *Review of Reviews* cites Dr. Bruhns' recent series of discussions on the problems of astronomy in the *Deutsche Revue*. He says that in spite of all the efforts put forth, no results beyond the most elementary knowledge have as yet been reached in regard to the problem of the sun, which is still entirely unsolved. "Our knowledge of the planets and their moons," he continues, "is hardly less elementary." Among other puzzling questions he enumerates those relating to comets and meteors, the moon, the zodiacal light, and finally, the movement of the whole solar system. Koreshan Science approaches all these problems by a different method. Instead of forming an hypothesis and then sweeping the heavens with its telescopes in the hope of verifying this hypothesis, it starts from a definite premise mechanically and geometrically demonstrated, by actual experiment on the coast of Florida. Having proved the concavity of the earth, from this basis, by the laws of analogy, it proceeds to draw deductions. Here is the great cosmic egg of a certain diameter and circumference. What about the shell and its thickness? Well, what ratio exists between the shell of a common egg and its entire sphere? What are the constituent elements of this shell, and what would the laws of specific gravity show as to the emplacement of substances in the universal shell? The collation of facts and observation of phenomena have their place in the Koreshan System, but its experiments are not made subservient to preconceived theories built up like the airy structures of a dream.

It is asserted that the writer of Genesis was a beginner compared with the ample and accurate knowledge of Nature, which scholars at present possess; that he wrote for beginners and knew nothing of geology, chemistry, or astronomy. The knowledge of present-day scholars must be gauged by their own confessions. If they admit their utter inability to find a solution for such problems as the source of the sun's heat and the nature of all the heavenly bodies; if they reject as worthless their own conclusions, drawn in many cases from years or it may be a lifetime of observations made in the light of preconceived opinions; if they now discredit theories long accepted as facts by learned and ignorant, does it not argue the necessity for a fresh revelation of natural truth? Genesis is a record of cyclic beginnings expressed in symbolic language. It does not conflict with the science of natural things as taught by Koreshanity. It was written for beginners in one sense. The Lord Jesus was the beginning of the creation of God. Those who are coming into unity with Him as the finished creation in this age, are the beginners and their minds are first receptive to Scripture as expounded in conformity to divine natural truth. It is true that the author of Genesis knew nothing of geology, chemistry, and astronomy as erroneously taught, but the science of being lay before him as an open book. He searched all mysteries and the deep things of God.

Marie Corelli's "Master Christian" and her open letter to Cardinal Vaughn upon the excommunication of St. George Mirart deserve mention among the forces conspiring to bring about the European reaction against Catholicism. Her book, dedicated to all those churches which quarrel in the name of Christ, is a daring expose of the flagrant abuses visible in the heart of Rome. It bears unmistakable witness to a great awakening. The true state of the world is seen and felt in all its hideous reality. But it shows as plainly that the most advanced thinkers can devise no remedy for its need. Marie Corelli evokes the Messianic presence, dimly conscious that He brings the only hope; but she is unable to conceive the august character of his mission. The brilliant novelist shares in the world pain no less than the humblest wage worker. The need is great, but the supply is adequate. Good tidings of great joy herald the Comforter.

At this period of cyclic declension, all the arts are lost arts. The ideal of artistic excellence is not manifest. If art be defined as man's voluntary obedience to law, the Lord Jesus was the finished product of artistic development. He voluntarily became obedient unto death, even the death of the cross. This refers to His death in the race or his descent into hell—the cross of the divine and the human of which the literal crucifixion was but a type. The renaissance of art will be coincident with the renaissance of humanity.

Complexity explains contradiction. One part of a great system seems to *speak against* another, because truth is myriad-sided. It is let down by degrees into different minds. The perfected mind apprehends the universe in all its parts and finds no contradiction.

The members of a co operative community contribute each of his substance that there may be no lack. The term substance is widely inclusive. All mental forces are substantial, and the greatest of these is charity.

There is one unfailing test for action. Is the underlying motive love to the Lord? Mixed motives spring from retrogressive entities who deny the Lord in his advent.

When science and love co ordinate, the world is recreated.

Editorial Discussions and Miscellany.

The Doctrines of Swedenborg.

EDITOR FLAMING SWORD:—I have been thoroughly imbued with the Swedenborgian philosophy. It was through the frequent use of terms and allusions which I had come across in Swedenborg's works that my attention was first attracted to Koreshanity. In my readings to date, I have been able to note very little of the Swedenborgian philosophy that is not embodied in Koreshanity. There is one point, however, on which I am not satisfied. Swedenborg seems to hold that "conjugal love," the purified love of one man and one woman, is the very essence of the heavenly state. Koreshans exalt celibacy. Now I have never learned to question Swedenborg in that or anything else. While Koreshans accept Swedenborg, why do they construe this point so differently? —W. I. G., Equality, Wash.

Koreshanity holds that Emanuel Swedenborg's mission was Messianic toward the spiritual degree. During his natural lifetime, while yet in the body, the interior's of his mind were opened so that he had access to subjective spheres and communicated freely with their inhabitants. His writings contain a record of his experience. After his death he continued his mission for which the work of editing his books had prepared him. Through his declaration of the doctrine of the Divine Humanity, judgment was executed in the spiritual world. All those who accepted this doctrine were drawn together in one nucleus, soon to descend into the natural world. Swedenborg did not exposit the literal sense of the Word. His teachings were for the spiritual angels, and it is right here that the Swedenborgian church has made its mistakes. It attempts to apply literally in the natural degree that which pertains to other spheres. Koreshanity maintains the doctrine of celibacy at the present time as a necessary preparation for the restoration of men and women to the biune state—that in which the two sex principles are united in one mind and one form, the neuter being. This is chaste wedlock in the Lord, inconceivably pure and holy.

Destruction of the Money Power.

EDITOR FLAMING SWORD:—As Koresh has the power to transform baser metals into gold, there can be no better way of raising money than by doing it; no one will be the loser but the capitalists generally. Gold formed in this way is not spurious money, for gold is gold. If it stands the test of the United States assay office it is all that is required, and the Government will coin it into money for nothing. As soon as it is known that gold can be made from baser metals, its value as money will depreciate one half and continue to do so until it is worthless as money—the very object that Koreshans are working for.

By decreasing the value of gold, you increase the value of labor and its products proportionally, therefore lessening the

burden of the interest and debt-payer at the expense of the money power, and continue to do so until the indebtedness of the country will be canceled and the enormous burden entirely lifted from the shoulders of the laborers and producers.—J. I. H., Winchester, Va.

The object of Koreshanity is to eradicate the love of money by the transformation of the human heart, where the root of all evil lies. An attempt to destroy the money power by arbitrary fiat from without, or by the means suggested above, would fail so long as the desires of humanity are toward the acquisition of wealth for selfish ends. The case is analogous to the liquor traffic. So long as men want rum and whiskey, they will continue in every way to evade the law, and no amount of legislation will prevent the sale of these beverages and the spread of intoxication. The lower appetites must be destroyed by the substitution of higher and purer aspirations. Gold and silver will be demonetized; industry will be the unit of exchange. But prior to such a revolution in commerce, men must be convinced by hard experience that the competitive basis is utterly false. Otherwise its destruction would only be temporary for the same loves would demand the same gratifications, with the result of worse conditions than at present obtain. It is no part of the Almighty's plan to pander to humanity's vices.

What Shall I Do to be Saved?

EDITOR FLAMING SWORD:—I would like to have you state in full, for my own and others' information, what is required from a person who is anxious to become a child of the kingdom of God. I accept the teaching of Koreshanity and believe in it. I have been a subscriber to THE SWORD for over a year, and am anxious to know the truth. All information will be thankfully received.—J. M., Coal City, Ill.

"If thou wouldst enter into life, keep the commandments." The same injunction of obedience to the ten principles of life that Jesus gave to his followers is now in force. The science of the Decalogue as set forth by Koreshanity calls for chastity, which is possible through the polarization of the thoughts and desires in the Messenger of Truth, or the Personality through whom the kingdom of God is to be established and conjunction with heavenly spheres effected. Such a polarization involves the doctrine of united life. Love to the Lord and desire for his reappearance in the Sons of God implies the gathering together of believers that the force of such desire may be intensified. There must be a central group with its various orders and subdivisions. Cards of membership to the outer Court

or the Investigative Order will be furnished upon application to the Secretary of the Guiding Star Assembly, Mrs. V. H. Andrews, 6310 Harvard ave. Those desiring to enter the Home or Ecclesia should communicate with Victoria Gratia, Pre-Eminent of the Koreshan Unity.

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A Scientific Entertainment.

Koreshan Exhibits for Pan-American Exposition Viewed by Friends in Chicago.

THE PROGRESS of Koreshanity is evinced by the fact that Koreshan Universology, its inventions and apparatus for illustrating and demonstrating the same, form a part of the great Pan-American Exposition at Buffalo. Koreshanity is pregnant with new things, and exhibits to the world the *first things* of history. The apparatus on exhibition by the Guiding Star Publishing House, in the Graphic Arts Gallery, are unique, and are being viewed for the first time by the general public. The Koreshan exhibit embraces, besides the display of charts and our literature, an Electric Automaton of the Hollow Globe, a miniature Rectilineator, and the new Duplex Map of the World, Bi-polar Projection—a geographical wonder. These are products of the Koreshan University, invented by Koreshans, and constructed in our Establishment in Chicago.

Upon completion of these apparatus, the Society Arch-Triumphant gave opportunity to the people of Chicago to view a portion of our exhibit before shipment, and consequently advertised through our Propaganda Department the scientific entertainment held in the Koreshan Hall on Tuesday evening, July 9, 1901, with descriptive lecture by Professor Morrow. Our Hall was filled with intelligent inquirers from various parts of the city, and much interest was manifested—the greater portion of the audience remaining an hour after the lecture to view the exhibits.

The lecturer briefly referred to the significance of current events; to the greatness and the progress of Koreshan Universology, and to the meaning of Pan-America and various symbols connected with the Exposition. The new Map of the World with its mechanism was described and manipulated. The whole surface of the earth is represented in one view with both poles, and yet every meridian is at right angles with the parallels of latitude. It is the map surface of the globe opened out on a flat surface, on which exaggeration is reduced to the ab-

solute minimum. Its advantages and points of superiority over all other geographical projections extant, were pointed out. It is the coming map of the world; it is the scientific projection of the globe.

The Koreshan Rectilineator was next exhibited on the platform. The purpose of its invention and method of use in geodetic work were explained; and it was made clear how the original apparatus demonstrated the fact of the earth's concavity. The sections of the Miniature Rectilineator rested upon their standards on the stage, as the large apparatus stood upon the beach of the Florida west coast in actual geodetic survey. This was considered an interesting exhibit because of the importance of the apparatus used on the field of demonstration.

The Electric Automaton of the Hollow Globe was the most interesting feature of the evening. It stood with the shell closed until the lecturer was ready to describe it. The golden exterior pictured vividly the outermost stratum of the hollow globe. With the mere turning of a button the shell swung open and revealed the revolving heavens and relief map of the inside surface. The shell slowly opened and closed alternately during the remainder of the entertainment, and seemed almost a thing of life. The universe stood before the audience in miniature, with sun and moon shining by electric light from within; and upon the surface of the sphere of the heavens appeared an accurate star map, giving the constellations and the Zodiac.

These apparatus now stand at Buffalo to be viewed by thousands of people during this summer and fall. Our friends in Chicago enjoyed the first view of our exhibits. We reserve complete description of these apparatus for a future number of THE FLAMING SWORD, in which we hope to publish reproductions of photographs of our booth and exhibits as they appear at the Pan-American Exposition.—EDITOR FLAMING SWORD.

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Koreshan Propaganda in Chicago.

Appointments for Street Lectures During the Present Summer Season.

The Propaganda Department of the Koreshan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koreshan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

CITY.—State street, near Madison; Sunday, Monday, Wednesday, Thursday, and Friday evenings.

NORTH SIDE.—Clark street and Chicago avenue; Monday evenings.

WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

—PROPAGANDA COMMITTEE, K. U.

A Word From the Editor.

Professor Morrow Announces his Recovery and will Soon Resume Editorial Work.

The Editor disappeared from the columns of THE FLAMING SWORD three months ago; the reason for the sudden cessation of his literary labors was duly announced in this department, together with the statement that his interest in Koreshan Universology and enthusiasm for its advancement in the world remained the same while battling with pain, as when able to perform regular work on this publication. He now announces that he has recovered from the dangerous attacks of the enemy, and will shortly invade the editorial departments. We gratefully acknowledge the many letters from solicitous and sympathizing friends scattered throughout the country. We greatly appreciate the many expressions of interest on our behalf, for they smoothed over some rough places in our experience, and brightened our hopes in dark hours.

The Editor deeply regrets that he was compelled to temporarily lay aside his work; but we are glad to here note that the readers of THE FLAMING SWORD have sustained no loss. We herewith acknowledge with gratitude and appreciation the excellent and faithful work performed by LUCIE PAGE BORDEN; our place in the editorial departments has been admirably and ably filled, and our readers have been entertained and profited by the brilliant productions from her pen. She has preserved the form and tone of the Editorial Perspective from the Initial article to shortest paragraph. Each week we have read with interest her reviews of current events and discussion of Koreshan topics; and we felt as we joined the army of readers of THE FLAMING SWORD, we could voice their sentiments, and at the proper time editorially acknowledge our hearty appreciation of her work.—EDITOR FLAMING SWORD.

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Another Edition Ready.

The Fourth Edition of the Cellular Cosmogony Completed and Ready for all Orders.

We are glad to announce that after some delay, a new edition of THE CELLULAR COSMOGONY is just off the press. The Guiding Star Publishing House is now able to fill all orders for this book, for which there is great demand. A new chapter by KORESH has been added in the form of an Addendum, illustrating some simple principles of geolinear and distal foreshortening, which greatly enhances the value of the work.

This new edition affords all our friends and propagandists opportunity for renewed efforts in the work of getting Koreshan Universology before the people. Thousands of COSMOGONIES are already distributed throughout America and Europe—and yet it is only the beginning of the great conflict and contest of systems. Let further and numerous orders give the great work another impetus in the direction of ultimate success and triumph.—EDITOR FLAMING SWORD.

Modern Barbarism.

General Decline and Social Decay in the Nations of Christendom; Increase of Insanity and Crime.

A mere glance at official statistics relative to the growth of crime reveals tendencies astounding to those who cherish the erroneous idea that moral improvement has kept pace with mechanical and industrial progress. A well-fed clergyman once undertook to convince the writer that the world is fast being reclaimed from evil, and in support of his contention quoted statistics furnished by church authorities going to prove that the ratio of church membership is steadily increasing every year. On being shown by the findings of criminologists that prison inmates are increasing even more rapidly—at a rate twice that of population—the good man elevated his hands and feelingly exclaimed: "Great Heavens! If this thing keeps up for another decade or two everybody will have become criminals—and church members!"

Travelers tell us of a country in Asia where the merchant often absents himself from his store all day, or even places his goods by the roadside, with the prices plainly marked, and a box of "change" beside them, so the traveler who may chance to pass can buy with little trouble—then goes off, and returns at night to gather up his money and the goods unsold. How would this plan work in our marts of trade or on our highways? Verily, do we not seem to need missionaries from the East—Buddhists and Confucians to teach us honesty, truthfulness, chastity and filial love, and Mohometans to inculcate the virtue of sobriety?

A traveler in another Asiatic country, it is said, became tired on the highway and asked his guide where he could leave his pack while he went on a short trip. "Right here," said the guide. The traveler demurred, fearing his goods would be stolen. The guide ran up a hill, swept the surrounding plain with a spy-glass, and returned, saying, "Have no fears; the goods will not be touched; there is not a Christian anywhere within twenty miles!"

In the towns of India it is easy to approximate the English population merely by noting the number of its meat-shops and saloons. These two great industries receive no patronage from the benighted Hindus.

It is a startling reality that in this "age of murder" the United States has outstripped the world, and now ranks as the most murderous nation on the globe. The year 1891 was a "record breaker"—the number of homicides being 5,906, exceeding the record of 1889 by nearly 60 per cent, and that of 1885 over five-fold; yet by the year 1895 the number swelled to 10,500.

A traveler once got lost and wandered about, almost distracted, for many days, seeking in vain for evidences of civilized life. At last one day his attention was attracted by a conspicuous object dangling

from a noosed rope suspended from the limb of a spreading oak. As he approached he saw unmistakable evidences that Judge Lynch had recently passed that way and officiated at an informal reception, or "social function," known in Western parlance as a "hanging bee," or "neck-tie party;" whereupon he sank upon his knees, and, clasping his hands in an ecstasy of joy, cried: "Thank God, at last I've struck a civilized country!"

A few years ago a learned high-caste Chinaman, Wong Chin Foo, fascinated by the garish light of our brilliant Christian civilization, came to this country imbued with an ambition to study our institutions, embrace Christianity, and master the secret of the marvelous activities and achievements of Occidental thought and action, and, thus equipped, to return home prepared to diffuse among his benighted countrymen some of the inestimable blessings of our glorious Western civilization;—to inject, so to speak, the leaping blood of the puissant, wide-awake West into the sluggish veins of the effete, moribund East. This was his noble, self-imposed mission. Upon closer inspection of the structure of our civilization, however,—seeing the hideousness of its seamy side; seeing the incompleteness and unsymmetrical, misshapen proportions; seeing that, like our dress, it is largely shoddy and tinsel,—he was disenchanted. When he found, for instance—among other things equally repugnant to his peculiar Oriental ideas—that more murders occur every six months in New York City alone than are committed during a whole year within the entire vast domain of the Chinese Empire, with a teeming population a hundredfold greater, our heathen visitor concluded that possibly it was safer for his benighted countrymen to cling to their own time-honored forms and institutions for a time, and "endure present ills rather than fly to others they know not of."

It were difficult, perhaps, to form an estimate even approximately accurate of the extent to which anxiety and despondency produced by financial distress are responsible for the augmenting prevalence of suicide and insanity. It is significant, however, that these evils keep pace with the concentration of wealth and the increase of debt and enforced idleness. Insanity doubles within a decade. The New York State Board of Lunacy estimates that "seven thousand young women in New York and Brooklyn go insane every year for want of sufficient food and clothing." Twelve suicides in one day is the awful record scored by the city of New York, which eclipses Monte Carlo, the gambling hell of Europe. The number of cases of suicide in these United States in 1896 (6,529) marks an increase of 187 per cent relative to population since 1890—a yearly increase of 31 per cent. Moreover, it may be styled as a civilization disease. Among savages lunacy is almost or quite unknown.

This picture is by no means attractive, I freely concede; and more's the pity—for, unfortunately, it is true. A man with a large crooked nose, of a roseate hue, once had his photograph taken. When shown his likeness, he said: "That photo is pretty good, only—I don't like that nose." The artist replied: "Neither do I—but its yours!"—ALFRED MARTIN COLWICK, in *July Arena*.

* * *

The Cellular Cosmogony.

The Editor of The Literary Digest Considers it a Revival of the old Hebrew Conception of the Universe.

One of the most fertile fields of speculation since the beginning of human records has been that of cosmology. Among the many ancient cosmologies the Hebrew conception of the world, as found in the book of Genesis, is of particular interest to us because of the light it throws upon many passages in the Old and New Testaments. Like all the cosmologies which prevailed up to the time of Copernicus, who was a contemporary of Luther, the Hebrew conception was not heliocentric, but regarded the earth as the center of all things visible and invisible. In a recent book by the Rev. Elwood Worcester, named "The Book of Genesis in the Light of Modern Knowledge," a cut is given illustrating the old Hebrew idea, which, he says, was responsible for many of the traditions afterward crystallized in the stories of Genesis. In this cut the earth appears as a level plain, above which is the firmament like a solid wall, extending in a semicircle, while below is "Sheol," the abode of the dead, and below this the "great abyss."

The whole forms a figure not unlike a hollow cell, and it is interesting to note that the conception bears some striking points of resemblance to the extraordinary "Koreschan Cosmology," proposed of late years by Dr. Cyrus Teed, of Chicago, and defended by him and his many followers by arguments drawn from the sciences of geography and optics. Dr. Teed, who bases his argument chiefly on an occult interpretation of the Bible, claims that the whole universe is a stationary hollow cell only eight thousand miles in diameter, the map being laid out on the inside instead of the outside of the shell, so that the people in New Zealand, for instance, might look across to the people in Europe except for the sun, moon, planets, and stars which form an inner nucleus of the cell, less than four thousand miles away. All life is cellular, he says, beginning with the protozoa and ending with the universe-cell. This theory possesses a certain serious value, in the opinion of some thinkers, for the reason that it brings to mind with startling force the realization of how little the general public actually knows at first hand of astronomy or cosmology, and how much is still taken on faith from our scholars, just as it was taken less than three hundred years ago, when the greater part of mankind still held to

the Ptolemaic theory, and believed that sun, moon, and stars coursed daily about the earth. Even Milton, in writing "Paradise Lost," halted between the Ptolemaic and the modern Copernican theory. His view, a compromise between these two theories, may be studied from several charts in Masson's life of Milton, showing that he regarded what he terms "the world" as a crystal sphere or cell suspended by a golden chain from the semi-disc of "heaven" above, and "hell" as another semi-globe below the abyss of "chaos."—*The Literary Digest*, Funk & Wagnalls, Publishers, New York City.

[NOTE.—The above article is finely illustrated with two cuts which we do not reproduce—one being referred to in the first paragraph, while the other is a reduction of the central portion of THE FLAMING SWORD title page No. 2, showing the earth and heavens. The first cut illustrates a fallacious modern conception of the original Hebrew idea.—EDITOR FLAMING SWORD.]

* * *

A Scientific Innovation.

Editor of an Arkansas Daily Reviews the Cellular Cosmogony and Finds it Revolutionary.

A startling theory is being promulgated by a society known as the Koreschan Unity, outlined in a book entitled CELLULAR COSMOGONY, which has been handed in for review by a representative, Mrs. Lydia P. Gray.

In brief, the Koreschans advance a theory that is at variance with all previous and accepted beliefs regarding the universe. They propose an innovation as bold as anything ever advanced in theoretical science, which is no less than a proposition that the earth is a shell and that the people live on the inside instead of out. To carry out this theory they claim to have made practical demonstrations of the concavity in the surface on which we live, and the ultimate conclusion is that the entire visible universe is on the inside of the earth, the sun being at the center. This, according to their propaganda, is all there is to existing things.

It is not probable that the Koreschans will make much headway with their proposition [Wait and see!—ED. SWORD.] but it is calculated to challenge attention and cause a manifestation of interest from the revolutionary character of the theories advanced, and it has already received more or less notice in the press. There is always room for theories in the world, and there are always a number of people who will accept new ones. On this hypothesis it is reasonable to assume that Koreschanity will secure a sufficient number of votaries to keep itself before the public.—*Daily-Times Echo*, Eureka Springs, Ark.

* * *

ERRATUM.

"In determining the fact that the earth is convex," is a misprint which occurs on page 5, second column, first paragraph, of THE FLAMING SWORD, July 12, 1901. For *convex* please substitute *concave*.

Whence Came Morgan's Millions?

J. Pierpont Morgan, the man whose word is almost law in the commercial world of two continents and whose financial genius is bringing about the combination of the greatest industries in Europe and America, has followed the example of William H. Vanderbilt in expressing his contempt of the American public. Vanderbilt said, "The public be damned." Morgan was interviewed in Paris Saturday. He didn't wish to discuss the panic of Blue Thursday on the New York Stock Exchange. The interviewer pleaded for a few words, saying:

"Don't you think that since you are being blamed for a panic that has ruined thousands of people and disturbed a whole nation (?), some statement is due the public?"

"I owe the public nothing," Mr. Morgan retorted.

"Wont you say whether you consider yourself responsible?"

"I will say nothing."

And why should he? He and his class constitute the government of the United States and the world. That class is in possession by legalized and sanctified larceny; the public is its puppet. A producer of wealth is its lemon, to be squeezed dry and sell his bones for a month's grub for his starving children.—*Social Democratic Herald.*

* * *

The World's News.

July 10.—Christian Endeavor Conference at Cincinnati listens to address by Booker T. Washington in behalf of Negro.—Russia proposes to end tariff retaliation.—President Harper and committee report unfavorably on plan for national university; teachers' convention rejects report and impugns his motives.—100,000 tons of coal will go from Tennessee to Italy.—Chinese Minister files claim for \$500,000 for injuries to Chinese in Montana riots.—July 11.—Mercury at 102 in Chicago.—Dowie meeting in Evanston dispersed by firemen.—16 killed in collision on Chicago & Alton train.—General Gomez sails for Havana.—Sultan of Turkey settles with United States; pays \$95,000 indemnity asked for Armenian massacres.—Alfred Narlin, of Minden, Neb., makes confession of embezzling \$10,000 county funds; he is sentenced to six months imprisonment.—July 12.—Reinforcements of Chinese troops sent occupy the country around Pekin.—Custom receipts at Havana show great decline.—President of Clark University addresses Teachers' Convention at Detroit, and maintains that higher education unfits women to be wives and mothers.—Nine men killed by fall of railroad bridge at Springfield, Pa.—No agreement in steel strike.—July 13.—Labor and capital still arbitrating.—Decline in Wall Street caused by danger to crops from heat and drought.—Chauncey Depew discusses commercial hostility of Europe, and says Germany is our strongest foe.—Missionaries from England coming to preach against funereal display.—W. J. Bryan addresses Missouri Press Association in St. Louis.—Miss Charlotte Cipriani, graduate of Chicago University, is the first

woman to receive degree of doctor of letters from Paris University.—July 14.—Strike among iron molders imminent.—Great strike of union labor against steel trust ordered; no compromise effected.—Successful trip of M. Santos Dumont's airship.—Senor Crispi seriously ill.—Terrific thunder-storms in Europe.—Great tramway combine in Montreal.—Great Britain warns the Sultan.—Bad feeling between Peru and Chile.—July 15.—Anniversary of the fall of the Bastille observed in France.—Boer camp with 29 leaders taken by British.—Christian science missionaries report church and membership of 400 in London.—Nineteen states and territories suffering from terrible heat and drought.—Carlisle D. Graham passes safely through Niagara whirlpool in a barrel.—Iron molders of Chicago decide to strike.—Stationary Firemen's Association threatens strike involving half a million men in hard coal region; demand is for eight hour day with same wage scale.—July 16.—No rain in Russia since June 21; famine in prospect.—Eruption of volcano in Java kills 700 persons.—Rebellion in Corea.—Crown pension granted to Austin Dobson, the poet, resigned from London Board of Trade.—London bankers chary of accepting American securities on account of steel strike.—Sale of Dowie's Zion city lots.

* * *

The Flaming Sword's Exchanges.

Leslie's Weekly.—The most remarkable gathering of Knights-Templar ever held in this country will be assembled at the twenty-eighth trinenial conclave of the United States, which meets at Louisville, Ky., at the close of next month. The citizens of Louisville have appropriated \$25,000 for the decorations and illuminations and arranged for a conclave ball. The current issue of *Leslie's Weekly* describes this gathering. The first page illustration shows the daring leap of a New York fireman from a six-story window into a life-net. The double page gives a graphic idea of the deadly hot wave in New York. The letter-press includes an article on How to Reach the Pole, by Herbert L. Bridgman. 110 Fifth Avenue, New York. 10 cents a copy; \$1.00 a year.

The Book of Ruth.—An Idyl of Friendship Between the Heavens and the Earth, by Rev. George Chainey. Bibliot No. 1 is the first of a series to be sent out as messengers to open the way for a longer work in thirty volumes. The author says in his prefatory announcement that this work is published for the awakening and educating of consciousness as the means of knowing God. Price, in paper, 25c; cloth, 60c; leather, \$1.00. The School of Interpretation, Masonic Temple, Chicago, Ill.

Star of the Magi.—This magazine is an exponent of every variety of what is termed occult science. The astrological department for July is a full one, and includes warnings of evil transits causing great disasters. \$1.00 a year; 10 cents a copy. 617 La Salle Avenue, Chicago, U. S. A.

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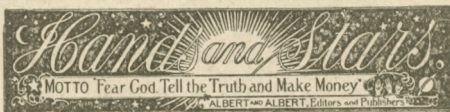
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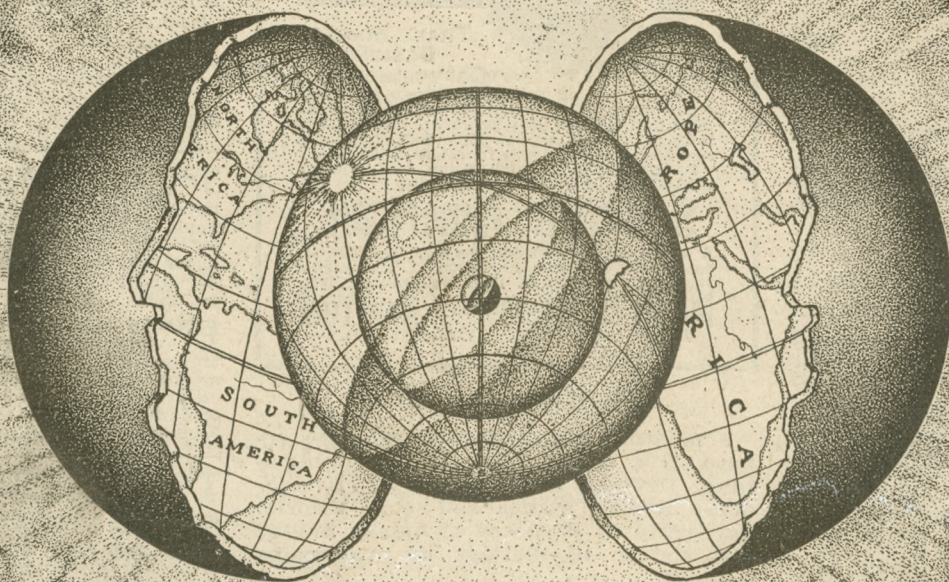
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, JULY 19, 1901. A K. 61.

NUMBER 35.



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